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NOT HERE OR THERE

THE ASSIGNMENT

By Charles Easton

WHEN Unitarians get together to take stock of themselves as a movement, the question is often asked: What can we do to make ourselves felt in the religious life of our time? For the last hundred years or so we have done some public service as a "protest group". We have called attention to the stumbling blocks of obsolete doctrine that lie in the way of religious progress. Now the Protestant denominations skirt round them. We have been diligent in procuring human freedoms. Nowadays men are vigilant for themselves.

Unfortunately much of our religious thinking is still halted in these traditional grooves. Many Unitarians continually suggest we should make more of our differences from other churches. Preachers talk vaguely and grandly of freedom as though it fulfilled the whole religious needs of man. What wonder then that we ask why we don't appear to count in the religious life of our times? What have we that counts?

As a movement are we ready to move? Is there stored up among us the riches of religious experience which is the only impetus of a religious body? Some twenty-five years ago L. P. Jacks pointed out in his "Elemental Religion": "It is the weakness of our churches to spend too much energy in discussing the delivery of the goods and too little in producing them". Where our minds are, there will the "goods" be produced. If our minds are on other people's so-called theological errors, how can our religion produce anything but a negative, agnostic superiority? If our thoughts vaguely hover about the idea of freedom, how can we offer anything but windy epithets to those who explore our services? Only when our minds are firmly fixed upon worship of the Divine Life can we hope that the fruits of our religion will be those qualities of love and joy and peace which are the fruits of the Spirit.

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There is no need for us to set up committees at this level or at that to determine whither as a movement we must go. There is no here or there in the religious life. To be religious is to become progressively part of the Divine Life. The only purpose of religious freedom is that it should be used to this end. It is no use inviting people into our free churches unless they find in them an active practice of the religious life. Nothing is more pointless than talking about a freedom we do not use. Nothing is farther from the true endeavour of a religious community than the once-a-Sunday singing of a few "enlightened" hymns and the appraisal of a discourse on social righteousness. If we believe the moment has come in our denomination when we must move, then the move must be inward. We must re-orientate our worship and our thinking towards the duties of religious living. And that means re-orientating ourselves. There are many ways of apprehending God and we must explore them and practice them together, according to our abilities. To do this we must learn together to pare away the urgent demands of our ego, and in their place develop the qualities of a religious spirit. There must be many who, like ourselves, can best undertake this life time religious assignment in a community that does not straightjacket thought into compulsory religious symbols. Yet religious freedom is empty and meaningless unless it is filled with an earnest striving towards God.

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What then of our Unitarian reputation for social service, for which some of us are so zealous? Should we not go out and save the world? Of salvation who shall speak? Ultimately only the world can save its own soul. Those whose religion week by week is slowly growing in a knowledge of the love of God, cannot but find expression in such social service as falls most easily to their hands and their abilities. The love of God, when it is rich enough, spills over inevitably into love of man. Such loving service will not need to be proclaimed from the housetops. We shall not feel called to insist that people recognise that Unitarians did it. In the wider religious reading our freedom makes possible we shall have learned from the Gita, "You have the right to work, but for the work's sake only. You have no right to the fruits of work. Perform every action with your heart fixed on the Supreme Lord".

What of the Unitarian search for truth? We see a great crowd of truth-seekers, probing hither and thither, stripping away doctrines that still adequately express truth for other people, snatching at this idea and dropping it, maybe for something else that has for a moment a chemical glitter. Here, above all, we need to halt at the command. Whither great then? The truth of God is not to be searched for. It is to be found. It is not to be disputed. It is to be known. The truth of God is not there. It is here, in this moment of experience, in this

thought of love, in this beauty, in this apprehension of God. Truth is known with increasing force as we progressively free our spirits from preoccupation with the claims of self. This is our daily religious duty.

There is only one answer. We go to God. It is mankind's assignment from birth to death. To make ourselves such spirits as may with increasing fullness enjoy the Eternal Spirit, is our perpetual task. To undertake this life fulfilment in company with those who in freedom of thought will help us and not confine us, is the opportunity we may enjoy in our churches, and offer to the world.

19— SOUTH AFRICA —60

By Magnus Rotter

(The Rev. Magnus Rotter is the Minister of the Unitarian Church, Cape Town.)

IF HISTORY is politics remembered in tranquillity, if the mind of the writer is more important than the occasion, if Luke and John are as important as Jesus or Herod, if it is difficult to cabin the wild north-easter in a matchbox, one must realise how hard it is to say much about South Africa in one column.

If men must have evil personified in a serpent, if men must have salvation centred in a saviour, today South Africa serves a useful international purpose as a scapegoat, that odd item of morbid imagination long, long ago. Other than Norway what country is so free of social sin, so free of Machiavelli in its policy that it can point the stainless finger at South Africa? Were it not grievous it would be amusing to watch the sinful load their guilt on the Verwoerd goat.

South Africa can only be understood if one takes a world view. Even then all the factors can scarcely be held within one judgment; assuredly they cannot all be compressed within one policy.

South Africa holds six language groups, of four colour patterns, with many cultural patterns—all held within one land; problems here truly are unique. Those with solutions in other lands are clever people.

What would be good in Lancashire might be useless in the Khasi Hills. This is dilemma of the hour, the place and the man, that makes Hamlet of many thoughtful people who discreetly examine the political scene in Pretoria. For the togetherness of black-white may out-Stalin Stalin, it may make the political evolution of Russia a small matter.

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An office in New York may assemble all the facts from Cairo to Cape Town, evaluate the varying systems from Nasser to Luthuli, but this is so vast a change that is happening, at so express a speed, that even a Toynbee has not the power to set it within one theory. When the fifteenth century jumps in one bound into the twentieth who is prepared adequately to deal with this?

Ten times more than here indicated is within the South African complex; yet men must live, men must act, and take the consequences of their action.

White men do not turn into bad men because they come to Africa. They may be mistaken, but it is pity more than judgment that is due; only Thomas Hardy in "The Dynasts" understood South Africa, yet he never knew of it.

Naturally I have a solution for the trouble in South Africa, all of it duly packaged in Wickstead, tied in Rotter's red tape, but I am not Prime Minister. Nor have I great love for the persons who watch a small Unitarian church that they may redeem the century.

My congregation here think the three solutions white men think. No black man has ever attended this church in its history of nigh one hundred years. We have no colour bar, just they have not wanted Liberal Religion within the Christian tradition. Even religion, whether it will be Christian or Muslim or Congo religion cannot be foreseen touching Africa, so vast, so deep, is the change that turmoils the sun-drenched land.

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If, in Europe, God and Christian are words to be used discreetly lest speaker and listener fail each other, Democracy and Liberty must be used with great caution talking of aught that pertains to Africa.

Who is it in South Africa that really loves the land? Significantly so, the English have no hymn or song words for their place of residence. The Afrikaner has a poem of lyric beauty with woodland music that tells their love of this land of far spaces. The African has a short poem that slowly, surely, turns from a prayer into a battle-yell. Who can set this in the scales, weigh such factor against starvation wage, no political power, then find answer; not the electronic computer can solve this one.

The newspaper headlines, the riots, the sullen no-handshake (precipitated by the Afrikaner with his idiotic Molo) all this the immediate news of April, 1960, this might be elaborated into a full *Inquirer* with no one inch nearer solution. From those who believe that the gun is the best social solution, to those who think small social courtesies over the colour divide are the only thing left to the liberal mind, from bread with no butter to spiritual influences in daily life, South Africa is two white dwarfs in the shadow of one black giant, and that is not a fairy tale.

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But where is peace to be found? New Zealand says it is not with me, for soon the Yellow Peril will press that door ajar. England says it is not with me, for 1969 may see the rhythm of history prepare for World War 3. Is there then nothing practical the good citizen may do in London wherewith to express his social concern for The Kingdom of God?

Yes; he might realise that hot air in Trafalgar Square may do harm. He can see earnestly to it that Notting Hill Gate, in Moss Side, in Birmingham, it is so ordered that in economic recession the black man is last dismissed. He can multiply opportunities for the black man to train in England, well assured that the good ever shames the bad.

Though there is satanism in the world order there is no evidence it is concentrated in South Africa. Let us be content, each in his own land, as best he may, to advance the good in that land as far as his power extends; for the bad will bring its own punishment.

The repressive laws in South Africa are bad; they will bring their nemesis. With some years of residence I am still of the mind that though I would not wish to be born a black man, were it to be so, I would choose to be born in South Africa rather than in other parts of Africa.

A LAYMAN'S DIARY

MARCH 28. Went to the Annual General Meeting of our local branch of the United Nations Association. The population in the area numbered about 20,000. The branch has 60 members—12 people turned up tonight. And yet it was not a depressing occasion, because those who did come were obvious enthusiasts. There is very little glamour about the U.N.A. No member, no annual, no publicity—just a great deal of dedicated, informed work going on at branch, regional and national levels. To be an effective member you have to do your homework, to know your way about the Charter, to keep in touch with the day-to-day negotiations at Geneva, and this sort of hard slogging is not to everybody's taste. It can be much easier to pick out one simple "matter of principle" and elevate it into a moral imperative, but the short cut is not always the quickest way of getting to one's chosen destination.

April 1. I cannot go all the way with the authors of "Resolution Four" on colour discrimination. Indeed, the editorial in today's *Inquirer* expresses broadly the kind of view

that I am groping towards. But I must concede that the resolution commands respect for its magnificent use of the English language. "Believing that weapons of mass destruction are contrary to the will of God, a denial of the spirit of Jesus, and an obstacle to the concord of men . . ." That is fine writing—I wonder who drafted it. It has a Jeffersonian ring.

April 2. I have been wrestling with an invention of my own, which may be called the All Purpose General Assembly Speech from the Floor. It is intended for use during the Annual Business Meeting, and should be particularly devastating if delivered just as the meeting seems to be going to approve some really constructive proposal put forward by the Council. I shan't be able to deliver it in person, so I have set it out below. No copyright is claimed in it; if anyone feels like lifting some or all of it for use on April 20th he is welcome to do so, but I'd be grateful if he would make some small acknowledgment of the source of his inspiration. (And I, for my part, should thank the author of *The Cocktail Party* for putting me on to the dodge of cutting the stuff up into lines.)

All Purpose G.A. Speech from the Floor

I want to talk about this resolution
Which has been moved on behalf of the G.A. Council,
And is based on the findings of a sub-committee
Which looked into the problem very closely
Before it made its unanimous recommendations.
We have had an interesting discussion this morning,
And most people seem to welcome these proposals
Which the Council has made for deploying our resources—
Limited as they are—to the best advantage.
Now it's all very well to talk of "co-operation",
And "pulling together" and "seeking the good of the movement";
But surely this kind of unanimity is dangerous.
To me it reeks of dictation from the centre;
It will sap the very lifeblood of our churches,
And undermine their vital independence.
Surely our congregations can stand on their own feet
(With occasional help, it is true, from the Sustentation Fund,
And literature at reduced rates from the Lindsey Press,
And pastoral support from the District Association,
And other equally irrelevant minor assistance).
I lay so much stress on this matter of independence
That I should like to move a simple amendment
Putting the whole thing off till the next Assembly,
To give us time to think over all the implications.
Some people, of course, may object that, before next April,
If we don't take the action recommended by the Council,
Several churches may have closed their doors,
And a number of valuable men be lost to the ministry.
And others may have decided not to enter it.
But these do not seem to me to be serious drawbacks;
The main thing is to preserve our independence.
We must *at all costs* retain our independence.
After all, it doesn't matter if the boat is leaking,
So long as the leak is not at *our* end of the boat;
And even if the boat does actually sink beneath us,
We shall still be buoyed up by the comforting reflection
That we went down with all hands *covering our independence*.

A New Church in London

The Brixton congregation have resolved to go forward in the near future with the building of a handsome new church and church hall. The architect will be Mr. Kenneth S. Taylor, the architect of Essex Hall. The building of the new church will mark the completion of an adventure that began in 1949 with the destruction of the old church.

A Refugee Meal

Harwich Church many-sided plans for World Refugee Year include a Refugee Dinner in May, at which a rice meal similar to that known to Far Eastern refugees will be served, and a mannequin show organised by the church's senior U.Y.P.L. branch.

THE NEW ASSEMBLY PRESIDENT

A BLAKE AT THE HELM

MR. ARTHUR LOCKE BLAKE, who is to be installed as President of the General Assembly of Unitarian and Free Christian Churches on April 20th, is a collateral descendant of Cromwell's Admiral and General-at-Sea, Robert Blake of Bridgwater, and a direct descendant of Malachi Blake, Presbyterian minister at Blagdon, near Taunton, who was implicated in Monmouth's rebellion. This Malachi was the first of a long line of West Country dissenting ministers (originally Presbyterian and later Unitarian), the last of whom was the President's great-grandfather William Blake of Crewkerne, whose piety and scholarship earned him a place in the *Dictionary of National Biography*.

Mr. Blake was born in 1895 in the Falkland Islands, where his father owned a sheep farm. He was educated at Lady Barn House School near Manchester, where his grandfather W. H. Herford (one of the pioneers of the Froebel system) was headmaster, and at Uppingham. He left school in 1914 and went straight into the army, serving first with the Somerset Light Infantry in India and then with the Indian Army in Mesopotamia, and being awarded the O.B.E. (Mil.) at the age of 24. At the end of the war he decided to abandon his original plan of reading Engineering at Cambridge in order to go and help his brother Robert on the family sheep farm at San Julian in southern Patagonia. On his brother's retirement he became manager of

MR. A. L. BLAKE

the farm—an unusually complex assignment, involving 60,000 sheep, 550 square miles and a labour force drawn from six or seven different nationalities.

On returning to England in 1947 he settled at Wincombe in Somerset and threw himself wholeheartedly into the work of the denomination, becoming Chairman of Lewin's Mead Meeting, Bristol (as his father-in-law P. J. Worsley had done before him) and President of the Western Union of Unitarian Churches (the seventh Blake to hold the office). He is also an active Hibbert Trustee and a valued member of the General Assembly's Publicity Committee.

When he is not embroiled in denominational affairs or in "pastoral" duties (which take him back to South America for a month or two each winter) Mr. Blake likes to spend as much time as he can in his beautiful and very productive garden. A firm believer in organic methods of husbandry, he is a keen member of the Soil Association. It has been suggested in one quarter that the conviction that healthy soil is the first requirement for healthy growth makes him exceptionally well fitted to preside over the affairs of a growing denomination.

Mr. Blake is married to one who has an equally interesting Unitarian ancestry (being descended from two spiritual ancestors of 1662 and from the great Dr. John Taylor of Norwich) and an equally devoted attachment to the Unitarian movement. Moreover, their four children (two sons and two daughters, all married) share their parents' enthusiasm for the cause of liberal Christianity.

Mr. Blake's enthusiasm is only one of a number of qualities which make him admirably suited to hold the presidential office. His ready sense of humour, his capacity for original thought and his ability to get on well with all sorts and conditions of men will all stand him in good stead during the year to come. Like Mr. Chuter Ede (the last layman to be President of the Assembly), Mr. Blake will be no mere figurehead, but will be in a very real sense the leader of the Unitarian movement.

AN EASTER REFLECTION

By Colin J. Gibson

(Minister, Unitarian Christian Church, Adelaide, Australia.)

THE second Letter to Timothy speaks of the abolition of death. "The appearing of Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel." This is rather a lovely expression, "bringing life and immortality to light". It has always been just as it is, but it was not observed, or seen or known in its true character. The discovery of Love at the heart of living sheds light on life and takes the fear of death away. You cannot live in the love of God, which itself has sought you, at a depth beyond the touch of time, and be afraid of what may happen to you when you die.

Death is a happening. Stand by the sea and recollect that its waves have washed these shores before pre-historic man came to dwell in this land, and will be washing these shores millenniums hence. The marvellous experience of living is a short look at a very small part of the world for a very little time. We cannot stop at any point of its progress, but we must travel with life along its journey. Before experience comes the event has gone. And so the world goes on; the tide moves in and out; men and women come and go; death succeeds birth, birth death; the One remains. God, the Creator, the Presence and Power, is active ever.

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In the soul, deep down, God is just as active. The inner world, to one observant, is more full of marvel than the outer one of sense. Between soul and soul there is formed a strong and enduring bond. The life with God is a deep thing which the chances and changes of this mortal life cannot affect, and death, the most harmless of all, is but the last of them. The last enemy, St. Paul called it. Birth is the entrance into life, death the exit. Nobody can say how we come into being, but we have had such an opportunity of living as has shown us that we have an immortality. Life has depth, and the length and breadth of it does not affect that depth.

The life with God in the soul is immortal. This life is not a separate one with each individual but very much bound up with other lives in love and friendship. We share it with others; others share in it with us. It is not possible to conceive of a life with God without a life with them.

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The divine and human Love are not different. One very often shows us the other. They are part of the same experience. So when we speak of there being no separation from the love of God, it is the same as saying that there is none in true love between persons. The nature of the bond is the same.

Love persists beyond death. We are not parted from each other any more than we are separated from God.

We do not pray to God without being in the company of our loved ones also. Sensitivity anywhere along the line increases sensitivity throughout. This is a good world of God, in which the mystery of life and death begins to disappear in a clearer appreciation of the meaning of the whole. We are spiritual beings and should develop all the finer sensibilities of our nature. We can hardly guess at all the possibilities there may be. It would be a big mistake to live in self-enclosure this side of our known experience.

The conditions of the next life are not to be thought of as the ones we leave. There will be deeper understandings and wider views, and may be another type of consciousness. We shall have to do much growing, much developing, but it will be a heightening of what had meaning for us here. This life and the next are not to be looked at separately, but seen as a whole. All is included in the love of God.

UNITARIAN THEOLOGY

A CRITICISM

By Geoffrey F. Nuttall

Dr. Nuttall is a Congregational Minister and Lecturer in Church History at New College, London. He is a Trustee of Dr. Williams's Trust.

IT was generous of the Editor to invite an independent judgment on this book, which I understand has already been reviewed in *The Inquirer*. It can be helpful, I know, to be made aware of the reactions of those outside one's own denomination to the statements published on its behalf; and I accept the invitation with the desire to be of service. I hope that my genuine regard for the contribution of the Older Presbyterianism to English religion need not be doubted; and also that any sharpness in my criticisms may be regarded as due not to an offensive dogmatism but to candour in the expression of an opinion no more than personal.

It is interesting that the book should appear, and that the need for it should be felt, at this time. The Society of Friends in this country has recently revised its *Christian Discipline*. Still more lately a brief Confession of Faith for use in Congregational churches has been drafted by a Commission set up by the Congregational Union of England and Wales. This book, in turn, is the work of a Unitarian Commission appointed "to explore the theological field".

I confess to some disappointment that it was not possible to issue something larger and more significant, and also a volume that was more of a unity. Here, "Unitarian Theology" scarcely appears. The author of each paper "alone is responsible for the point of view expressed". The book is thus no more than "Theological Essays by Unitarians". Even then, a reader might reasonably expect some representative consensus or tone; but "no attempt was made to force any article into a mould that would command the assent of all". To me this language, with its implied suspicion of imposition even within the denomination, reads strangely. In both Congregational and Quaker groups containing members, as here, with "widely differing opinions and convictions", I have known a desire for reconciliation of opposing viewpoints and a readiness to learn from one another which have disclosed an underlying unity and made possible a statement over-riding no one's convictions yet genuinely representative. Undergirding this shared experience has been faith in the Holy Spirit's guidance and in the unity of the Spirit.

This was perhaps absent from the present enterprise. However that may be, we are offered, within 176 pages, as many as eight essays. They are thus all short: only one, in fact, is more than twenty pages. Now on these large and complex subjects, including "Belief in God" and "Jesus and the Gospel", the preliminary disentangling which is all that such lovely pamphlets is unlikely to yield much that is significant. Indeed, unless enveloped by unusual depth or brilliance, it leaves an uncomfortable sense of levity. This is a criticism of the volume, not of the contributors, who, it need not be said, are all serious writers.

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Yet, when I try to assimilate, and to reflect on, what many of them are saying, I find the task most difficult. Their interests seem often so far removed both from ordinary religious experience and from what is normally understood by "theology" (and not

Essays in Unitarian Theology: a symposium. Edited by Kenneth Twiss. Lindsey Press, 8s. 6d.

only current theology) that the discussion is carried on in a closed world of their own, into which I do not know how to make an entry. God's authority, demand, judgment on the one hand; His grace, forgiveness, love on the other; the nature of His self-disclosure to man, with special reference to the Bible; worship, prayer, the personal encounter present in faith; man's need, and experience, of divine redemption from evil and divine empowering to overcome evil: fundamental matters such as these are not the subject of this book; and I am not altogether clear what is. My surprise at what the writers exalt is accompanied, moreover, by bewilderment at what they say. Constantly they make assumptions, sometimes by implication but often by assertion, and seem utterly unaware that they are doing so or that the assertions are not self-evident. I therefore find it difficult to know where to pick up the argument; and where I think I can follow them, I often get no further than wondering why the writers think in the way they say they do.

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This reaction arises more often in the first half of the book than in the second. When, for instance, Mr. Twinn says that "the ground of being must be eternal . . . the *cessation of being* is inconceivable", I wonder first why he finds it inconceivable, and secondly why he supposes inability to conceive a thing provides a *must* for its converse. Mr. Mason's definitions of "spirit," "goodness," "truth" and "beauty" ("the Unitarian favourites", he says, among images for God) seem to me not only inadequate but queer. When he says that "By 'God', we mean the sum of these factors", I wonder how he can come to make so wild a statement; and when he goes on to say that "God is then the supreme symbol for ideas which we dare not lose", I am afraid I find myself murmuring "How kind!" Again, when Mr. Lee says, "Being human is the tragedy of the good man, and the concept of sin is no answer to it", I am disposed to reply, "The concept of sin arises from the reluctant recognition of a fact, and poses uncomfortable questions rather than answers them". By Mr. Twinn sin is defined as "to refuse to act in accordance with the highest one has conceived". This seems so inadequate a definition of sin, as distinct from wrong-doing, as to raise doubts whether the writer has any understanding of sin, whether in theory or in experience; and whence, I also want to ask, is this "highest" introduced?

Mr. Long says that "man has always acknowledged the priority of love and goodness". This leaves me gasping. I should have thought it palpably untrue of our own or any age, even without the "always". Some men recognise the priority of love and goodness, but that many do *not* is at the heart of the problem. Christians, I should suppose, are characterised by a belief that in love and goodness as they see these in Jesus Christ they are powerfully moved to acknowledge such a priority; and to Mr. Lee I want to say, "For the Christian, humanity, so far from being the tragedy, is the glory of the good man; for in Jesus he sees humanity transfigured". Mr. Lee's "imagination revolts" at the animal sacrifices which Jesus accepted without protest. So it may; but I see no reason why this telling illustration of Jesus' humanity should lead Mr. Lee to reject "an interpenetration of the human and the divine in the manner of the theological doctrines of the Cross". This is altogether too superficial. The Cross has no meaning unless he who was crucified was truly man.

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With Mr. Short's discrimination between "Scientific and Religious Language" I find myself more in sympathy. I welcome his respect for aesthetic apprehension and moral choice, as distinct from the scientific approach, though not his apparent contentment in finding in religion nothing more than what is reducible to these human activities. Mr. Gossard's essay is in a class by itself in its awareness both of the theological debate going on in the world outside and of the necessity for Unitarians, like everyone else, to rethink their most cherished assumptions. Mr. Hobson helpfully points the way here by recognising "Theological Liberalism" in terms of the contrast between "Christ and Culture". Mr. Kenworthy's fine paper contains the most striking quotation in the book: "The finality of the Christian faith is to be discerned in the non-finality of any given formulation of it" (H. G. Wood). Unitarians will be more effective in their traditional witness to the last eight words of this epigram if they more patently accept its first six.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

South Africa

Sir: In your leading article, "These Winds," you have shown more genuine understanding of the situation in South Africa and more genuine sympathy for its inhabitants (black and white), than I have seen in any other journal. I wish this could be reprinted as a leading article in one of the national daily newspapers.

Yours, John R. Baker.

Oxford.

Sir: As a member of the S. African Fellowship of Reconciliation I was heartened to read your editorial of April 9th.

You write that "brutal humiliations . . . will create its evils and indignations." A knowledge of the history of that country might direct our indignation into more helpful channels. We might seek the causes of the present psychological temper of the Afrikaner nationalists. It is evil, and has evil as its progenitor.

I fear that the British are not entirely blameless. I lived for 26 years in S. Africa in an anti-liberal mental atmosphere of British arrogance most common in Natal, and fairly widespread in other of the colonies where Britons lived. No friendship was attempted or desired by us with our Boer compatriots. In school and in church the cleavage between the two white races was evident. We thought we were superior to the supposedly uncultured country folk of the veld, never guessing how mistaken we were.

British aloofness was a constant insult to the proud, intelligent Boer people.

The trickery of the Jameson Raid and its outcome in the Boer War widened the gulf, and, incidentally, brought opprobrium on Britain from the whole civilised world.

Some of the present-day Nationalist rulers were young boys when they were rounded up with their mothers, and saw their homes and crops set on fire by British soldiers before they were driven off to concentration camps. Over 4,000 Boer women and 16,000 children died in these badly equipped camps. The survivors of this tragedy can neither forgive nor forget. One needs only a little psychological perception to understand the effect on men who, sick, without clothes or food were deprived of their women folk to comfort them, and had finally to surrender to force majeure. They have taught their children their bitter resentment, which is vented on the non-whites. Cruelty is usually passed on to the next most defenceless.

I have seen the insults and cruelties practised by British people on the Boers, and am conscious of my own past contribution to the present predicament. We were not taught as children that we were superior—we imbibed the notion that white people gave orders, and black people were there to carry them out.

This notion has been gradually undermined by missionaries. S. Africans, both British and Afrikaner, will have to accept the fact that Africans are human beings like themselves, who share with all races the dignity of humanity.

Evelyn Stagg.

Croydon.

Resolution Four

Sir: The Editorial on "Resolution Four" calls for comment.

Firstly, the Programme Committee of the General Assembly was aware of the difference between this resolution and the others selected for discussion, and placed it last in the hope (perhaps unfortunately) that one or more of the other three might be disposed of in less than 25 minutes, allowing more time for the very controversial Resolution Four.

Secondly, the editorial language about Resolution Four is puzzling and unperceptive. Where in the logic of the sentence: "There are Unitarians who dissent from the proposed policy. It must be remembered that the opposers do not mean what they say. It is unlikely that they would worship week by week with friends who they believe that the will of God . . . the spirit of Jesus . . . and the concerns of man"? In our world of very imperfect human relationships there are members of Churches, including Unitarians, who do

believe that weapons of mass destruction are contrary to the will of God, a denial of the spirit of Jesus, and an obstacle to the concord of men, and yet feel unable to abolish them because of the presence of another set of obstacles such as those which the editorial goes on to mention. As has often been pointed out in discussions on Christian ethics, the choice before us may be at times one between two evils. Consequently we may disagree with those who advocate a different policy and still gladly worship with them, because we realise the intense difficulties underlying the problems at issue.

The cross-head "emotional dogmatism" might really be applied to the preceding paragraph. It is surprisingly dogmatic. How can we know precisely what would happen if Great Britain decided to abandon nuclear armament? It occurs to us who are so glibly labelled "provincial" that many alternative possibilities might present themselves. We remember that when a similar resolution was debated at the General Assembly three years ago, it was stoutly supported by a political from the metropolis who is not considered "provincial" in any way. But if "expediency" is the only alternative to "provincialism" then let us gladly accept the label along with prophets such as Amos—and Jesus himself, most certainly a provincial.

Altrincham. Yours, Arthur W. Vallance.

(Mr. Vallance doesn't seem to see the dilemma in which the resolution places his friends. No one knows what will happen to any human policy, but the policy of the resolution, about which there can be reasonable doubts, is tacked on to the will of God, etc., and a decision forced from a religious community in those terms. Many people would regard the words provincial (not used in terms of place) and dogmatic, as charitable to describe that.

The Programme Committee has a difficult job and criticism is easy, but if it knowingly placed such a controversial resolution on a formal footing with others, and agreed to a mover and seconder of well-known views, without taking care for a reasonable reply, then it must expect some people to be puzzled and unperceptive.—Editor.)

Sir: Perhaps we may not err in accusing you of partiality in your selection of resolution four for pre-conference brain washing in your editorial of April 2nd. Or is this the Trades Union method of marshalling the opposition before the count? Perhaps you have been among those who, by stealth amendment submitted on the afternoon of discussion, have kept the whole Unitarian body from declaring a clear and moral call for all these years on H. Bombs and A. Bombs. In Liverpool some years ago we had an amendment which defeated the resolution and asked us to go home and pray about it.

We did! And now, in the name of the American Alliance, Nato, the Commonwealth—there are untold bomber crews at the ready in almost every corner of the world and heaven knows how many rocket sites functioning and under construction. One notices, with disappointment, that there was not one single mention in your article of the United Nations and the need for the kind of leadership unilateral denunciation would bring in that body.

"Provincialism, emotional dogmatism, fascism"—indeed! Is it provincial to be concerned about the proven effects of the increasing fall out level and about the genetic effects of radioactivity on children yet unable to breathe let alone make their vote and voice heard? Is it more emotionalism to show that almost every country that calls itself a country is now working feverishly to achieve the distinction of maturity by H Bomb capacity? Is it only fascical to suggest that the level of such weapons in the world would be automatically affected by our renunciation of them and that there is a strong chance that our position of moral leadership in the world would be increased even more?

I am, in fact, not a pacifist. But I recognize that there are levels of inhumanity and human degradation which the rational spirit in mankind can bring us away from by "beginning". Personally I've reached a stage where I'll begin anywhere—Geneva (not a very hopeful card in Mr. Lee's pack) or London.

This leaves aside the question of whether in fact atomic warfare of any kind is so unmanageable enough to be efficient. There is a great deal of evidence both in this country and abroad to convince many of us that it is mass suicide. Perhaps the editor and others by the time this resolution comes to the floor will answer one question for us—can we defend or win anything in mass nuclear warfare?

The question unanswered I shall vote for the resolution unmoved and feel that at last I have made a worthwhile journey to one of our annual meetings in so doing—I suspect in common with many others.

Yours, Ronald McGraw.

(The above letter, which presumes to speak for "we", would be more helpful for a "clear and moral call" if it stuck to what was actually written in the article.

Mr. McGraw might be perturbed to know—and other morally indignant correspondents who have written charging the Editor with Machiavellian intentions—that the Committee of the Unitarian Peace Fellowship have in the past few days intimated to him their official thanks for recent leaders. Not of course, for that on "Resolution Four".—Editor.)

Publicity

Sir: The Annual Report of the Council which has just appeared shows that in 1960 the Publicity Department is to be allotted £750 to spend, an increase of £200. This comparatively new child grows rapidly and already shows signs of becoming "uncontrollable". Your issue of March 5th had a progress report from the Department which included the following reflections on the way we should handle "the new Unitarian".

> "A meeting nearer to his own doorstep will be needed and welcomed by him. There he will find the friendship of newcomers like himself and the intimacy of worship which a small group can provide. *Existing congregations, with the best intentions in the world, find it difficult to receive new people* . . . . The newcomer must be very determined if he is to break down this resistance. But where he is coming together with newcomers like himself, and, apart from the leader, all have an equal footing, he can quickly make himself at home" (*Italics mine*).

Here is a theory of the church with extraordinary implications: that the worship of small groups is more desirable than that of large congregations, and that even a good congregation is incapable of absorbing new people! The first thought is what one would expect of a theorist conditioned to thinking in terms of tens rather than hundreds: it might be forgiven in a dying congregation but not in our own publicity department. The second thought is a complete dismissal of our churches already existing, for if they are not open and friendly towards people they are nothing at all.

But worse: that these theorizings is the underlying assumption that the Publicity Department's role is to serve the new Unitarians rather than the old ones who gave it birth. Sir, the department belongs to the Assembly and the Assembly belongs to the churches. The Assembly is not the bureaucratic embodiment of some mystical Unitarian idea, it is not a church in itself, notwithstanding lunch-hour services in the Mortimer Hall; it is the servant of particular Unitarian churches up and down the land and so is the Publicity Department. Our unit of strength, work, worship, expansion, service and publicity is not the District Association or the Assembly or the Council or any of its departments but the individual Unitarian Church. If the Publicity Department has already lost sight of this fact it should be dissolved forthwith and its funds diverted to particular churches which have public worship in large congregations and the natural capacity to turn strangers into friends.

Edinburgh. Yours, Bruce Findlow.

Regrets

A letter has been received from the minister and ten members of the Exeter congregation on the subject of "Resolution Four". It is regretted that it cannot be printed. The points are mostly made and commented upon in the above correspondence.

LONDON DISTRICT PROVINCIAL ASSEMBLY

Annual Meeting and Service

Essex Hall, Essex Street, Strand, W.C.2

Saturday, 30th April, 1960

3 p.m. SERVICE
Conducted by the Rev. G. Maire Brown of Golders Green.

3.30 p.m. ANNUAL MEETING OF THE ASSEMBLY

5 p.m. TEA
(Price 1/- each)

5.30 p.m. FIRST ANNUAL MEETING OF THE INCORPORATED ASSOCIATION
being the organization approved by the Congregations, Women's Fellowship, Pastoral Sub-committee and Affiliated Societies and the Honorary Officers of the Assembly.

Business:
Election of the Executive Committee and arrangement of dates (Ordinary General Meetings, 1960-61.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 17, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Coram Davies
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIRCHES GREEN (nr. [illegible]), Unitarian Church, 11, Mr. Peter Short
BILLINGSHURST, Free Church, High Street, 11, Rev. J. R. Blackburn
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (April 24) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Miss A. [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 8, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Rev. J. B. Tonkin
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ross
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CANTERBURY, Unitarian Church, Blackfriars Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. J. Woodhouse
DITCHLING, Old Meeting House, 10.45, Dr. E. Green
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec. L. Findlow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kenning
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 51 Constitution Road, 11, Rev. G. D. Foote
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kleinel
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beamys
GUILDFORD, Ward Street Church, 11.15, Rev. John Kielty
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Denbigh Hilton, 6.30, Mrs. Mabel Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11 a.m., Rev. J. Winston Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimberly
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Menzies
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Butler, 6.30, Mr. G. Craig
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Butler
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Storr
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. J. R. Blackburn
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
LONDON, Golders Green, Sheep Lane, 11, Rev. H. J. Flowers, 6.30, Rev. K. C. Thompson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. F. Grindrod (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Ronald P. Mace
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Thompson
LONDON, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Rev. R. Tomlin
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. Jeremy Goring
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. H. J. Flowers
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. E. Lawson
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. Hankinson
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowden
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Waring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Supply.
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (April 24) 10.45, Mrs. J. Lord, 6.30, Rev. Elspeth R. Vallance
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. D. C. Doel
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Mr. F. Simpson
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunmile
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. W. Deakin
RINGWOOD, Hants, The Meeting House, 11, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. C. Robling
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. Lewis
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. Charters
SOUTHEND-on-Sea, Darnley Road, 6.30, Miss M. Greenton
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. F. Cottier
ST. HELENS, Cooperation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Miss P. Hopkins (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short
SWINDON, [illegible] Hall Road, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. P. Baker Morris
TORQUAY, Unity Church, off The Terrace, 11, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson.
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Miss P. Hopkins
WILMSLOW, Dean Row, 10.45 and Styal, 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, no service
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132, Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Telephone LX 5521
UNITARIAN FELLOWSHIP OF [illegible], 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Watts
WELLINGTON, Service suspended—Enquiries—Mrs. Watts, Tel. 40-222

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Barton

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TEMPERANCE ASSOCIATION

Annual Meeting

THURSDAY, APRIL 21st, at ESSEX HALL, at 4.30 p.m.

Chairman: Dr. Dorothy Tarrant

DUPLICATING, Shorthand, Typing, Translating. Mabel Eyles, 10, Beaconsfield Road, London, N.11. ENT 3324.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings

Conway Hall and Essex Hall, London

(except where otherwise stated)

Tuesday, April 19th to Friday, April 22nd

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 19

2.30 P.M. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Essex Hall).
4.30 P.M. INFORMAL RECEPTION (Essex Church).
5.00 P.M. HISTORICAL SOCIETY (Essex Church).
7.00 P.M. ANNIVERSARY SERVICE (Essex Church).
Preacher: DR. DANA MCLEAN GREELEY.—*President of the American Unitarian Association.*

WEDNESDAY, APRIL 20

10.00 A.M. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING (Conway Hall).
1.45 P.M. ANNUAL BUSINESS MEETING CONTINUED.
5.00 P.M. PEACE FELLOWSHIP (Essex Hall).
5.00 P.M. NATIONAL UNITARIAN FELLOWSHIP (Essex Hall).
7.30 P.M. MEETING ON PUBLIC QUESTIONS (Conway HALL).
Chairman: THE PRESIDENT.

THURSDAY, APRIL 21

10.00 A.M. COMMUNION SERVICE (Essex Hall).
Preacher: REV. A. H. BIRTLES, B.A.

11.15 A.M. ESSEX HALL LECTURE (Essex Hall).
"Towards a New Theology".
REV. S. P. WHITEHOUSE, M.A., B.Litt.
2.00 P.M. SECTIONAL MEETINGS.
Women's League (Conway Hall).
Ministers (Essex Hall).
Lay Preachers' and Men's League (Essex Hall).
4.30 P.M. SOCIAL SERVICE DEPARTMENT (Essex Hall).
4.30 P.M. TEMPERANCE SOCIETY (Essex Hall).
7.30 P.M. YOUTH MEETING (Essex Hall).
"Morality".
Rev. A. H. Birtles interviewed by D. Milne and M. James.
7.30 P.M. WELSH SPEAKING UNITARIANS (Essex Hall).

FRIDAY, APRIL 22

10.00 A.M. CONFERENCE (Essex Hall).
"Revival of Liberal Religion all over the World".
Chairman: MISS MARGARET STEVENSON.
Speakers: DR. GREELEY.
REV. H. S. CARTER, M.A.
12 NOON CLOSING ADDRESS (Essex Hall).
REV. J. M. THOMAS, M.A.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

In addition to routine resolutions, the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Sponsor.

Gillies Green Church, Rochdale

STATEMENTS ON PUBLIC MATTERS: "That whereas in these momentous times great issues develop rapidly and whenever the Unitarian voice should be heard as each new situation is faced, this Annual Meeting etc. requests the Council to find means of making public statements on behalf of the Assembly as each situation arises."

Rochdale Church, Gotten, Rochdale

"The General Assembly and all other District Associations should consider ways and means of making their ministers to build up congregations instead of wasting the time of the Assembly on resolutions which are the proper concern of other national bodies."

JOHN KELTY, *Secretary*

Essex Hall, Essex Street, London, W.C.2.

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